THE NEW PROFESSION

BOY LEADERSHIP

"AS THE TWIG IS BENT"

Brother Barnabas, F. S. C.

The proper guidance of boys outside of school hours is a question of paramount importance today. It is a vital need—a tremendous task—a problem of compelling interest. The average boy spends but one thousand hours a year in school out of a possible four thousand hours when he is awake. How are the other three thousand hours occupied? Is it consistent to support highly qualified school staffs to train his mental faculties during a period of five and one-half hours daily, and to allow him, during eight hours, every day after four o'clock, and all day Saturday, to drift in uncharted channels for his pleasure and recreation?

Education is not merely the process of providing the individual with the means of earning a livelihood, though such an education is essential. The true and ideal education—that which brings out the best, and qualities which may be latent—such an education embraces many phases. It means the fully developed man; the bringing out of all one's possibilities. Such an education has all the advantages that secondary schools and colleges afford, yet develops the powerful tendencies that lie within heart and soul. In a word, true education is identical with character training—the training that develops will power, that teaches to distinguish between right and wrong, and that furnishes the key to the best means to choose the right and to refrain from wrong. Such character training is a greater factor in the right system of education than teaching to recite poetry, translate Latin or solve equations. The movies, and the daily press, the current magazines, the places of public amusement, seem to form a combination that draw only too well but not wisely, on the imagination and the emotions of child life. To offset these influences is the task confronting those responsible for the upbringing of children. Counter attractions, deeper interests, entertainment with a variety of phases that will draw every type of boy,—these constitute the fare that the growing body, soul and mind, need in order to develop into one hundred per cent. men.

The need for supervision over recreation is obvious. In no instance is it of more importance than with the under-privileged boys who constitute sixty per cent. of the boy population. The children of the wealthy have every desire and whim satisfied; those from fairly well-to-do homes can at least afford to pay their way, and secure the benefits of companionship with others of their age. But there is the large class of boys from homes where conditions are not normal, who, because of poverty, lack of parental control, or other unfortunate circumstances, are deprived of the benefits and privileges their age demands. To provide for every lad suitable and attractive occupation for the hours when he is not in school, at meals or in bed—some eight or ten hours daily—to see that he develops mentally, morally, spiritually and physically in an atmosphere of refinement, and amid surroundings that foster enthusiasm for the better things of life; to direct his youthful energies in wholesome channels; this is a task that cannot be left to the haphazard direction of caretakers of buildings, nor is it to be supplanted by the knowledge gleaned and the habits formed from association with chance companions of the street.

It is a trite suggestion, though doubtless a true one in most cases, that a boy ought to be at home, and not upon the streets at night. It is also true that we have to deal with things as they are in this world and not as we think they ought to be. The truth of the matter is that the majority of boys, and especially the under-privileged boys, are on the streets, when they should be at home, and even in bed. The only real effort that is being made to offset this perilous condition is the work done by such organizations as the Boys' Club Federation, Boys' Work Board and Boy Scouts Association. The community work of the Knights of Columbus, Kiwanians and Rotarians in some centres, are the factors that are working to raise the standard of boy life. Clubs of this nature strive mightily to develop along lines that make for good citizenship, noble manhood and a well-rounded life. It follows that the management of such activities must be in the hands of men who have the essentials of character, personality and education, supplemented by a training along definite lines to fit them for the ennobling profession of Boy Leadership.

We have reached a period in social life where none but trained leaders may have jurisdiction over the recreation of our Boys. This raises the question: Who can handle this work? Where can men be found who are by temperament, training and experience, fitted to direct the activities of lads in the growing stages? Therefore, the crux of the matter lies in the statement: Properly trained leaders are necessary before any phase of boys' work can be taken up. The course of training offered to young men for such leadership is now on a par with training for teaching, for law, medicine, or for any other profession. Where are those young men to be found? And how will the matter be made so attractive from a financial standpoint that any who have an inclination towards it will seriously consider it as a life work? Will fraternal and philanthropic organizations, municipal and social bodies place such a value upon the welfare of the youth of their respective communities that they will take steps to provide scholarships for promising candidates? Will they help in the solution of boy problems to the extent that a demand will be made for trained leaders?

If we are to place in jurisdiction over our boys during the most plastic period of their lives, men of calibre to help these lads to achieve sterling manhood, then the profession of Boy Leadership must be made sufficiently attractive to encourage young college men to adopt it as a life work. Every provision has been made for the adequate training of young men for law, medicine and teaching. The universities now offer courses in commerce and journalism, with the result that these fields are more than well supplied. But the necessity for a course of training in Boy Leadership has been, until very recently, overlooked. The dearth of men competent to superintend boys' clubs, summer camps, and other social and recreational associations is deplorable. This fact was brought home to organizations which undertook to study the problem of boyhood. A survey was made of conditions for boys under sixteen and there was concerted effort to have every boy put in touch with some association for guidance during his recreation time. Then was it realized that this work needs men with the basic qualities of initiative, executive ability, vitality, mental alertness, scholarship, resourcefulness, who have made a systematic study of social conditions and psychological facts. No field offers to a young man today such opportunities for service of the highest type—to the youth of vision, of imagination, of ideals, the possibilities are greater than along any of the much-travelled professional roads. It now lies with the authorities to put this profession on a par with those of long standing, and on a basis of adequate remuneration. When young men feel that their expenditure of time and money upon a course in Leadership will be rewarded by the opportunity to serve in a community where there is definite work to be done, there will be no dearth of candidates.

The program has just been issued for what is termed a "Short Course of Instruction for Workers with Boys," which will be given at Teachers' College, Columbia University, New York City, November 7th to December 12th. This course is carried on in cooperation with the Boys' Club Federation (International) and is now in its sixth year. It is intensive and practical. The students participate in actual work and demonstrations as well as receive instruction from more than twenty-five professors of Columbia and boys' work experts. The course is spoken of so highly by those who have taken it that students come from the Middle West, Canada and far distant points to attend. The only cost is the six dollar short course enrollment fee of Columbia.

The program deals with boys' work as a profession, its qualifications and relationships, problems of leadership, methods of discipline, and how to deal with problem boys. The constructive influence in boys' work are discussed under such themes as: The Boys' Reading, Moving Pictures, Story Telling, Dramatics, Music and Art. The physical and recreational aspects of boys' work are given prominence under such titles as: Modern Physical Education for Boys, Physical Equipment and Programs, Gymnastic Dancing, Outdoor and Indoor Games, and Boys' Camps. The general subject of programs—original, adapted and ready-made—gives an opportunity to instruct the students in Scouting, Woodcraft, Big Brother and other standardized programs as well as showing them the importance of using their own originality and initiative. For those who have already shown an interest in work for boys and possibly taken some part in it this course is a wonderful revelation of possibilities and plans. A printed outline of the course will be sent on application to C. J. Atkinson, Boys' Club Federation, 3037 Grand Central Terminal, New York City.

There isn't a boy but wants to grow
  Manly and true at heart
And every lad would like to know
  The secret we impart.
He doesn't desire to slack or shirk—
  Oh, haven't you heard him plead?
He'll follow a man to play or work
  If only the man will lead.

Where are the men to lead today,
  Sparing an hour or two,
Teaching the boy the game to play
  Just as a man would do?
Village and slums are calling—come,
  Here are the boys indeed,
Who can tell what they might become
  If only the man would lead?

Motor and golf and winter sports
  Fill up the time a lot,
But wouldn't you like to feel you'd taught
  Even a boy a knot?
Country and home depend on you
  Character most we need.
How can a boy know what to do
  If there isn't a man to lead?

Where are the men to lend a hand?
  Echo it far and wide,
Men who will rise in every land
  Bridging the great divide.
Nation and flag and tongue unite
  Joining each class and creed
Here are the boys who *would* do right
  But where are the men to lead?

WEEKLY CALENDAR

Sunday, October 28.—Sts. Simon and Jude. Simon was a simple Galilean called by Our Lord to be one of the pillars of His Church. Armed with great zeal he went forth to the combat against unbelief and sin and made conquest of many souls. St. Jude was a brother of St. James the Less. He preached first in Mesopotamia and later he and St. Simon met in Persia where they won their crown together.

Monday, October 29.—St. Narcissus, Bishop, was consecrated Bishop of Jerusalem about the year 180. One Holy Saturday when there was no oil in the lamps for the Paschal feast, the Saint told the faithful to draw water from the neighboring well and praying over it told them to pour it into the lamps. It was changed into oil. The Saint was falsely accused by three enemies and withdrew secretly to the desert. But when his accusers were confounded and suffered the terrible penalties they had called down upon themselves if their accusations were proved untrue, God called Narcissus back to Jerusalem to resume his office.

Tuesday, October 30.—Saint Marcellus, the Centurion, Martyr, was thrown into prison because while a captain in the legion of Trajan, he refused to take part in the impious celebration of the birthday of the Emperor Maximian Herculeus. He was beheaded October 30, 298.

Wednesday, October 31.—St. Quintin, Martyr, was descended from a Roman senatorial family full of zeal for the faith, he made his way into Gaul attended by St. Lucian of Beauva. Quintin established himself at Amiens where he was imprisoned and after being cruelly tortured, was beheaded in 287.

Thursday, November 1.—All Saints. The Church pays day by day, a special veneration to some one of the holy men and women who have helped to establish it by their blood, develop it by their labors, or edify it by their virtues. But, in addition to those whom the Church honors by special designation, or has inscribed on her calendar, how many martyrs are there whose names are not recorded. How many humble virgins and holy penitents. How many just and holy anchorites or young children snatched away in their innocence. How many Christians who have died in grace, whose merits are known only to God and who are themselves known only in Heaven! These remember us in their intercessions and we should not forget them.

Friday, November 2.—All Souls. When Our Lord inspired St. Odilo, Abbot of Cluny, towards the end of the tenth century to establish in his Order a general commemoration of all the faithful departed, it was soon adopted by the whole Western Church and has been continued unceasingly to our day. Let us then ever bear in mind the dead and offer up our prayers for them. By showing this mercy to the suffering Souls in Purgatory, we shall be particularly entitled to be treated with mercy at our departure from this world.

Saturday, November 3.—St. Hubert, Bishop, in his early youth was passionately devoted to hunting. Moved by divine grace he renounced the world and was ordained by St. Lambert, Bishop of Maestricht. When the latter was murdered in 681, St. Hubert was chosen to succeed him. He preached the Gospel in the remote places of Ardenne and God blessed him with the gift of miracles. He died May 30, 727.

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The Canadian National Railways, Canada's all-Canadian trans-continental route is the new way across the Continent. In addition to the fact that the territory traversed is unsurpassed in scenic interest and grandeur, the Rocky Mountains are crossed at the lowest altitude and easiest gradients of any transcontinental railway in America and at the same time Canada's highest peaks, including Mount Robson, are in full view from passing trains. "The Continental Limited," one of the finest long distance trains in the world, is operated every day between Montreal and Vancouver, with close connections from Toronto. In its journey of nearly three thousand miles across Canada it traversed six of the provinces of the Dominion, and directly or through its connections reaches all centres in Western Canada and on the Pacific Coast. This train is made up of all-steel modern equipment and affords the traveller the opportunity of making the trip in a splendid tourist sleeping car at a minimum of cost, or if taste dictates the more sumptuous standard sleeping cars or compartment-library observation car may be enjoyed. The dining car service is unexcelled. "The National Way" is the new way. Post yourself on its advantages when contemplating your next trip. For reservations and full information, apply to any Canadian National Ticket Agent, or R. E. Ruse, City Passenger and Ticket Agent, London.

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EDUCATION FAULTY WITHOUT RELIGION

Chicago, Ill., Oct. 8.—The necessity of religion in education was stressed by President David Kinley of the University of Illinois in an address before Catholic students of that institution, to whom he declared himself in favor of giving academic credits for courses in religious education offered by various religious Foundations at the University.

"There is no complete education without religious training," said President Kinley. Character cannot be developed in the best sense without belief in, faith in, God."

"We live in an age when the importance of education in the secular sciences is clearly recognized. But that training will always remain incomplete and deficient unless it is supplemented by education in the development of moral character. I am old-fashioned enough to believe that strong moral character is most effectively attained through religious education.

"It is religion which offers effective sanctions for the doing of good and the avoiding of evil. It is the incentives which spring from faith in God that enable one to resist temptation, and cling to the path of moral rectitude, when other motives fail.

"I but epitomize a life-long conviction on this subject, when I say: There is no complete education without religious training. The most imporant phase of education is the development of character. Character cannot be developed in the best sense without belief in, faith in, God.

"That is why as President of a State University I favored the plan for the giving of academic credits for courses in religious education offered by the various religious Foundations about the campus. It is by this arrangement that you Catholic students are now able to pursue courses in the Catholic religion and to receive credit for the same from the University. I want you to be not only well trained in the knowledge of your Catholic faith, but I want you to practice it faithfully while you are students at Illinois. By so doing you will not only be better students at Illinois, better citizens of our commonwealth, but better men and women in every sense."

In closing, President Kinley paid a glowing tribute to the work of the Reverend Dr. John A. O'Brien, Chaplain of the Catholic students at the University, saying:

"I cannot tell you how much the friendship of Doctor O'Brien has meant to me personally. The magnificent spirit of harmony and good will which exists between Catholics and Protestants on the campus is traceable in a large measure to the splendid influence of Doctor O'Brien. It is my conviction that no single man on the campus exerts a finer influence on student life at Illinois than your chaplain, Doctor O'Brien."

DIED

PETRIE.—In Toronto, on Sept. 29, at her late residence, 271 Sackville St., Mary O'Boyle, beloved wife of Alexander Petrie. May her soul rest in peace.

GALLAGHER.—In Caradoc, Ont., on August 16, 1928, Mrs. Catherine Gallagher, aged ninety years. May her soul rest in peace.

GIBBONS.—At LaSalette, on Oct. 10th, 1928, Joseph Gibbons, aged seventy-one years. May his soul rest in peace.

The relatives desire to thank the many friends who sent Mass cards.

HOBAN.—At his late residence 158 Bellwoods Avenue, Toronto, Oscar Hoban, grandson of Mr. Wm. D. Hoban, 62 Cork Street West, Guelph, Ont., aged fourteen years. May his soul rest in peace.

The human mind is so constituted that it rebels against harshness, but becomes tractable under gentle treatment.—St. Francis de Sales.

How easily we act towards our fellow-men as if we were charged by God to investigate their conduct. —St. Francis de Sales.

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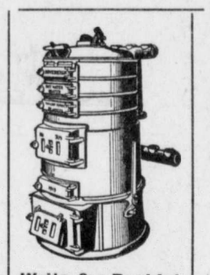

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